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**Gleanings
Through
The
Years**



Gleanings Through the Years

Compliments

of

The Class of 1900

Hartford Theological Seminary,

Hartford, Conn.



ROBBINS WOLCOTT BARSTOW
President of Hartford Seminary Foundation

Hartford Theological Seminary, Hartford, Conn. Class of 1900.

Gleanings Through the Years

Articles by members of the Class of 1900

Hartford Theological Seminary

presented on the

30th Anniversary of the Class

EDITORIAL COMMITTEE

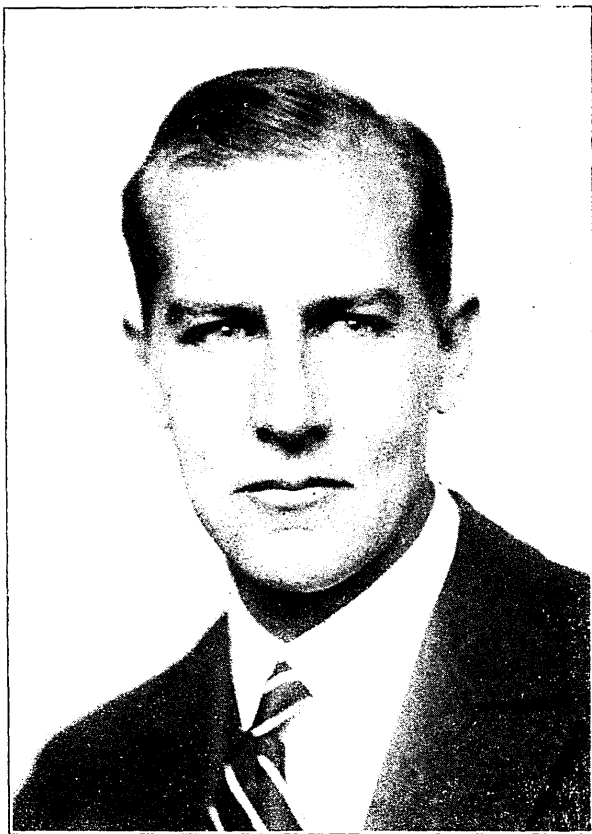
CHARLES A. DOWNS

SAMUEL A. FISKE

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Hartford, Conn.

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Am. Mus. Nat. Hist., New York

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Introduction

My waste basket is never large enough. I sometimes wonder if the present industrial depression may not be traced in some degree at least to the enormous waste of paper and ink and printer's time involved in the flood of useless literature that Uncle Sam's tired postmen have to lug around to unresponsive recipients.

With some such thoughts as these I took up with a sigh a sheaf of manuscript about to be turned into another limited barrage from some rapid fire printing press. It was my duty to read over these pages, because they had been written by graduates of the institution which had recently summoned me to its service, and I was expected to write some sort of introduction to them.

But I soon discovered that I had made a monstrous mistake. I did not let go those pages until I had read every word, from the first glowing picture of that little island of Majorca, the setting for the miracle of a marvelous life, on through the discussions of city ministry and rural pastorate—that analysis of the lazy minister which prickles like an electric charge—and on to the great question of the future of missionary effort. Every page and every word held me spellbound and, upon asking myself why, I discover it is because these brief sketches are snapshots and cross-sections of life itself—life at its best in appreciations and understandings and efforts and achievements. Here is no food for the maw of anybody's waste basket. Here is inspiring reality typographically set forth.

And, as I add now a personal word of greeting to the members of the class of 1900, may I express the hope that the men who go forth from these Seminary halls in the coming days will have the same vision, the same grip on life, the same effective faith that have made possible such gleanings as these from the past thirty years.

ROBBINS WOLCOTT BARSTOW

The Miracle of Majorca

Charles Ernest White, Boston

"He who lives by the Life cannot die".—Lull's motto

Beyond the limitless stretches of the Atlantic Ocean!.....Between the dreaded "Pillars of Hercules" !.....On toward those islands of the "Midland" Sea—where every bit of land is redolent with the glory of a great past!.....The first group of little dots not far from the Spanish Coast!.....An island of rarest climate, superb heights and vine-clad hills!.....A harbor dominated on one side by a picturesque castle on the hill, and a huge Gothic Cathedral almost at the water's edge!

Thither my mind turns, for Palma, the capital of Majorca, the largest of the Balearic Islands, draws me irresistibly, not alone because of the charm of the place, but because of its associations with one of the great saints of the ages.

That the one-time Mistress of the Seas, Carthage, had established a colony there two thousand years ago; that the scourge of Europe, the Vandals, had once laid their ruthless hands upon it; that the Eastern Roman Empire for centuries held it under her sway; that the Moors of North Africa and the Spaniards of the Continent had flown their flags over it.—interesting as are these eras, that which grips me is the story of Majorca's most famous son.

One goes back to the 13th century to find a very conspicuous figure in the little city of Palma, the son of one of its richest and most illustrious families. Born in 1235, he was brought up in an atmosphere of luxury, and was early placed as a page in court. In the years preceding his majority, normally devoted to prep-

aration for mature life, young Lull's days were featured with an easy living that soon became unlimited licentiousness.

He became especially indifferent to the church and all established religion. By the time he had reached his early twenties, he had become an irreligious, uneducated young libertine. His "affairs" had become a public scandal. He had been pushed into a marriage with a fine Majorcan daughter in the hope that it might put him on the upward path. Still he went on his wayward course, especially during a few years spent in the midst of court life in Spain.

On his return to Majorca, Spanish biographers declare it reached its climax in his infatuation for an estimable young married woman, whom he pursued with an abandon that urged him even to ride into the cathedral on horseback to plead with her as she knelt at her prayers.

At last she gave him an audience, but no encouragement. On the contrary she declared herself to be "a pariah 'from Love; Death is my lover". As confirmation she showed him her cancer-eaten breast.

Then came the "miracle".

Apparently Raimon was shocked out of his reckless mood which had driven him on for years. An unbelievable change came over him. The irreligious, indifferent one fell to his knees in prayer. And like the Apostle Paul and the Sainted Augustine, Lull too felt an unseen Presence at his side and declared he heard a voice. "Raimon, follow me".

The outworking of the miracle was as marvelous as the suddenness of it. The ruthless opponent of the Christian faith became its most fanatical defender. The libertine became an intense ascetic. The man of the world became a monk.

He shortly afterwards entered a monastery in Mont Serrat, not far from the city of Barcelona. With most vigorous observance of all the requirements, he soon began to make amends for the folly of his youth. Naturally gifted with great mental

ability, he took up his studies with feverish zeal. Mysticism also found in him a perfect pupil. The intensity of his studiousness is as nothing compared to the wide range of subjects he studied. Philosophy, science, art, poetry and especially languages—he became not simply familiar with but highly proficient in. The youth who had been notorious for his ignorance became famous for his erudition. Credited by one biographer with having written not less than 4,000 books, at least 486 works of note came from his mind and hand. “There was not a science cultivated in his age to which he did not add.” (Zwemer).

Parallel with his marvelous intellectual development and achievements, there went the sincerest humility of spirit. He took no credit to himself, it all belonged to Him who had brought about the transformation. In the 13th century Europe had no more brilliant scholar and no finer exponent of simple, unaffected faith.

The miracle had been complete. The story, however, is not.

Raimon Lull's soul was not one to be content with the luxury of intellectual and spiritual solitariness. He bore on his heart the darkened souls of thousands upon thousands of followers of Mohammed. They must learn of the Christ whom he had come to know and to love.

When Lull was forty-one years of age, he returned to Palma. The generation that had known his youth was gone, and he came back to be welcomed with honor which he had earned at such a cost.

King Jaime II was so deeply impressed that he was induced to found a theological school for Lull at Miramar on the hills a few miles from the city. Outwardly it was a very simple affair, a small stone-walled hut, whither the mystic gathered a little group of men about him.

There amid the gnarled old olive trees, which must have reminded him of his Master, he founded the first school of missionaries for work among the Moslems. No lovelier spot can be im-

agined than this, now marked by a worthy memorial to the great saint.

Already a profound student of Arabic (learned from a slave while he was in the Monastery at Mont Serrat), he issued a number of notable works against Mohammedanism.

He was not content, however, to train men. A greater urge was on his soul—an urge that could not be resisted. He must do more than teach; to quiet his soul, he must go.

In 1292 when Lull was fifty-seven years old, he began his active missionary career at an age when no foreign missionary board today would for a moment consider commissioning a man. Lull, however, felt that he had his commission from Him who had said, "Raimon, follow me".

So began one of the most heroic missionary careers in the history of the Christian Church. Alone, afoot, in unknown lands, among fanatical peoples, he pushed on through the lands of North Africa, Morocco, Algeria, Tunisia—into Egypt, Ethiopia, Mongolia, Asia Minor—witnessing by lip and life the Gospel of his Christ, the first missionary to the Moslems.

Too great a soul to parade his miseries, one can only imagine what it must have meant of suffering and abuse to have gone about through Moslem towns and villages. He never committed them to writing. Anyone at all familiar with the fanaticism of Moslems in the face of opposition to their faith can picture the experiences he must have endured. No finer expression of his confidence could be desired than this: "How then should evil have reached me when the arms of my Saviour held me to His heart?"

During the years of his missionary career, Lull returned a number of times to Majorca and to Spain, but only for short periods. He could not stay away from the "fields". He gradually became obsessed with a mood for martyrdom for the faith he was propounding.

He had reached the age of eighty when he set sail on his last trip. He chose North Africa again as his field of work, and fear-

lessly began to preach among the villages of Algeria. At the little town of Bougie the feeling against him burst into a flame, where at length he was seized in June 1315, stoned and thrown out of the city to die.

A merchant from Genoa, passing by, however, took him up and bore him to his ship which was about to sail for Spain. Before the vessel had reached her port, however, the soul of the Great Saint had left its wearied body, and he had entered the visible presence of Him who had said "Raimon, follow me". His heart's desire had been satisfied, and his death had been that of a martyr for Christ.

Today, in the lovely old-world city of Palma, surrounded by its grim, gray walls, I love to ramble amid its narrow crooked byways until I come to a little square, where the rather unattractive façade of the Church of San Francisco fronts. Then through a little side-door I make my way into the loveliest of cloisters to be found in Europe, unless it be those at Monreale in Sicily. Here in the quiet of these surroundings I silently slip back through six centuries, and then quietly enter a door into the Church. My feet almost mechanically move in the direction of a little side chapel, where high above my head is the last resting place of the body of Raimon Lull. The tomb is faced with an effigy of the Saint lying on his side in simple robes of time-stained marble, fashioned long ago by loving hands.

I can but wonder what must be the joy of Raimon Lull as he now contemplates how the work he gave his solitary life to forward, is now carried on by hundreds of devoted men and women of our day.

I love this spot, this faintly lighted chapel with its recumbent Saint, this quaint and quiet city on a little-known island, far apart from the usual haunts of the traveller. I love that little chapel memorial on the hills, overlooking the matchless blue of the Mediterranean. But deeper than all else I love the associations that have made alive for me the "Miracle of Majorca", the

mystic monk, the missionary martyr, who, having heard a still small voice, left all—wealth and ease, family and friends, yes, all—to follow Him whose Presence might be then unseen, but whose call was an irresistible imperative. And what a follower was there!

The Church and Social Problems

John M. Trout

Extension Secretary, Massachusetts Federation of Churches

The years since 1900 have been marked by notable advance in the social sciences especially in relation to Christian doctrine and ethics and in the attitudes and practices of churches and other religious organizations. During this period social science has become a recognized discipline in the preparation of ministers. The social radicalism of the Gospels has been discovered and vigorously set forth in this country, for the earlier period by men like Peabody and King and in the later years by such writers as Ellwood, Harry Ward, and others. Corporate Christianity working through social departments organized in all the leading denominations and through all these cooperating in the social research work of organizations such as the Federal Council of Churches of Christ in America, have attacked more or less successfully some major problems in industry and in political life.

If advance is slower than might be wished and if the idea of what a Christian social attitude and Christian teaching mean in terms of modern life is met sometimes by inertia or reaction, this is not because of defects of investigation or presentation. It is, rather, because on the social side our pagan inheritance happens to be relatively large; it is deeply entrenched, it resists rather stubbornly revolutionary Christian ideas concerning the sacredness of personality and the desirability of having all men share in the good life.

In my own varied observation and continuous experience since

1900, churches endeavoring to maintain and to proclaim truly Christian standards for social life meet two major hinderances—one philosophical, the other practical. Leaving other things aside in this brief paper I propose to discuss these hinderances in some of their aspects.

I. The surviving division of life into two more or less distinct spheres, one called secular, the other religious.

In the minds of most of the laymen whom I know and a majority of the ministers there still remains the deep-seated notion that certain matters lie outside of the sphere of religion and of the church. In particular in this country churches are asked to keep hands off of business and not to interfere too much in matters political, exactly the two realms in which there is the greatest activity and the keenest human interest today. Pressed to give reasons why Christian thought and recommendations should not cover these and similar fields, those who strenuously object to religious interference usually fall back upon the age-old division of life, probably oriental and ascetic in origin, into an upper or lower atmospheres or strata, or, to use the more common phrase, into the mundane or material sphere as opposed to the spiritual.

This last is, of course, a convenient refuge for overburdened minds from which they may return to their purely worldly pursuits refreshed and indeed strengthened. As has been pointed out frequently, this distinction has in the course of social history been made the devil's own instrument. Deeply rooted in the theory and practice of the medieval church it came over into Protestantism almost entirely untouched, and fitted in most conveniently with the kind of nationalism and industrialism that were stirring in the Reformation and Post-Reformation periods. It enabled individuals and classes, especially the increasing bourgeois i. e. in towns and cities, to enjoy all the benefits of religion without any interference or indeed any essential connection of religion with existing diplomacy or conduct of business.

This distinction remains and is at times vigorously proclaimed by modern industrialists who do indeed pay a certain respect to idealism in its proper place but who do not want idealism to look too closely into the spirit and method of business management. In the same way the present day politician, when pressed too hard, always insists that "churches would do well to keep within their own proper spheres," and not to seek to play a leading rôle in the discussion of such matters as tariffs, or prohibition, or armaments. As yet, so far as I am able to see, the great body of opinion in our American churches is still in substantial agreement with this dualistic position.

Fortunately, a few outspoken Christian leaders followed by an increasing number of enlightened minds in the ranks are grasping and acting upon a sounder and very much more far-reaching philosophy, according to which no hard and fast line separates the material from the spiritual. The material has dignity and worth because in the form of invention and prosperity it is the indispensable basis of spiritual growth, indeed of spiritual existence. On the other hand, there can be no material advance without permeation and control by what we call spiritual forces. So the two are not in conflict. Everywhere they interpenetrate; the world really becomes one. Nothing is exclusively spiritual as nothing is purely secular, that is, outside of the realm of truth or beauty or goodness or the so-called moral law. On this basis the church will say with reference to diplomacy, business, and other affairs, "All things are ours," and will offer no apology for dealing with everything that falls within the domain of human life. But the day has not come when the church can do this without being seriously challenged both from without and from within.

II. The direct dependence of American Churches upon individuals and classes for financial support.

So acute and impartial an observer as M. André Siegfried in a survey of American conditions puts his finger upon the diffi-

culties that confront social-minded religious leaders in this country. Speaking of the important Roman Catholic groups in America, M. Siegfried gives cogent reasons why social and moral causes are not likely to be strongly championed by priest or sanctioned by the supreme authority under which the priesthood operates.

“In comparison with the naiveté of the reformer, the Catholic priest seems to be endowed with years of secular experience. He does not ask too much of frail humanity, nor does he use up his reserve energy in demanding the impossible; for he knows beforehand just how much to expect, and good opportunist that he is, he accepts the world as he finds it.”

Coming to the equally important Protestant groups, M. Siegfried remarks:

“Whenever a conflict arises between conscience and practical necessities, American optimism side-steps it, not by hypocrisy, but by admitting that it is normal and desirable that religion should be a factor in social progress and economic developments. Such conflicts do arise, when tender consciences question the motives of the powerful interests, but bitterness is generally avoided.....The rich, for example, overwhelm the churches and the welfare organizations with their generosity; but later they claim the right to dictate their political activities. Social uplift naturally pleased the Christian capitalists only as long as they control it. They do not hesitate to reprove the religious leaders if they ever attempt to put in practice the more revolutionary doctrines of the New Testament, for they maintain that the church should not meddle with problems which it does not understand and is not equipped to solve, and immediately no more money is forthcoming! In America social reforms cannot be accomplished without funds, so we

cannot logically conceive of a church which obeyed the dictates of Christianity without coming up against the ill will of money."

Our observations confirm this analysis. With rare exceptions pastors of churches are extremely cautious in introducing those elements into their prophetic utterances about which there are likely to develop differences of opinion, with consequent loss of revenue and possible uncertainty of tenure.

Although no one wishes to return to earlier conditions under which churches were supported by the State, it is undoubtedly true that the more impersonal character of such support does give the individual minister or priest more liberty and latitude in dealing with a single congregation. This accounts in part for the fact that many Anglican bishops and clergy are more advanced and outspoken in their views on social questions than those in corresponding positions in this country.

We do not regard this direct dependence of American churches upon the will and whim of private givers as an occasion for undue pessimism, but it does call for tact along with courage. It also challenges social-minded ministers to ground-laying educational work along social lines among youth and children. From time to time it will require serious sacrifices which in turn, like the blood of the martyrs, may become the seed of a more thoroughly Christian social order in the world.

The Teaching Function of the Ministry

Walter R. Blackmer, Saxtons River, Vermont

The ministry of teaching ranks high. We hold it in high esteem. Evangelism is important and should receive more of our prayerful attention; yet it is the faithful teaching week after week that makes the more indelible impression on life. We could hardly have a model church without organization, but teaching is more primary. The pastoral function of the church is so important that it can hardly be over-estimated; but it by no means takes precedence over the ministry of teaching. It is not likely that we shall place too high a value on a teaching ministry. Its value grows on us with the years. It occupies a more and more exalted place in our mind and work.

The teaching function is likely to be neglected. It gets omitted because of the many imperious demands upon a minister's time and mind within and without the parish. But we have all the time there is, and the use of our time is largely a matter of choice. It is apt to get slighted because of the hard mental labor required. But for that very reason we ought to welcome it. It is likely to be passed by on the ground that the great mass of people do not care to be called upon to think. It is true that many have a movie mind and want something light and startling, but it is also true that there is a vast host of people—probably larger than we think—who are deeply interested in any careful unfolding of truth.

Dr. Charles E. Jefferson, pastor of Broadway Tabernacle, some twelve years ago announced to his people that he would preach a series of doctrinal sermons on the following subjects.

"Predestination", "The Fall", "The Atonement", "Justification by Faith", "Retribution", "The Trinity" and "The Resurrection", and that the sermons would not be brief. (They averaged about an hour in length.) Did the people take a vacation? On the contrary, the attendance was greater on those Sundays than on any other same number of consecutive Sundays that year, and this in New York City where it is often claimed that the people care only for the spectacular and superficial. Dr. Jefferson states that "his doctrinal sermons are more attractive than any other he is able to preach", and that his experience as pastor on Manhattan Island after such a long period of years is that "doctrinal preaching has more drawing and moving power than any other, and that there is no other kind which the people of the twentieth century are so sorely in need of and which they so gladly and eagerly hear." He has been the only minister who has been able to maintain for over thirty years on Broadway a growing and vital church. And one of the secrets which he gives is that he has always exalted the church and led his people to think on great themes.

Dr. Robert W. Dale had a long and notable pastorate in Birmingham, England. He was a preacher who discoursed week after week on the great doctrines of religion to such a degree that the remark was often made that he who sat under his preaching could "pass an examination in the doctrines." His successor, Dr. John H. Jowett, while a different type of man in many respects was also an illuminator of truth. And it was not long before it began to be said that Dr. Jowett's congregation could "pass an examination in the Scriptures." These men, and others we might name, who have emphasized a teaching ministry, have successfully carried on their work for a long period of years, and have ever found a congregation eager to receive their instruction.

We readily recognize the worth of teaching in the realm of science. The scientist who interests us is not the one who utters

exhortations and platitudes, but the one who really teaches. His value is in proportion to his knowledge and to his ability to make such knowledge vital, clear and accurate. In any other realm, as in politics, or art, or literature, we hold the teacher in high regard. It is not different in religion. People are just as eager to listen to the instructor of religion as to the instructor in any sphere.

The teaching function is rewarding work for the minister. Thereby he builds up a trained mind. The preparation of sermons bearing no relation to one another requires a good deal of gray matter, but not the amount which is needful for the setting forth in orderly fashion of a series of sermons intended to cover in all its phases a round of Christian truth, or to erect a temple of ideas which shall be so "fitly framed and joined together" as to stand the test of time.

It is rewarding also to the minister because thereby his mind is enlarged as well as trained. If he ignores the ministry of teaching, the likelihood is that he will be preaching again and again only on those subjects dear to his heart, and he will leave great areas of truth untouched. But let a man adopt a teaching plan and speak week after week on some Bible Book, or on The Cardinal Doctrines of the Christian Faith, or on The Great Religions of Mankind—to mention only three illustrations—and he will be led to deal with subjects he had formerly overlooked, and he will find that the range of his mind is constantly widening.

It is enjoyable as well as rewarding. What great delight a child has in seeing things grow under his hands! Even greater delight comes to the minister as he sees a great idea on which he is working take form and shape, grow and develop into something beautiful, becoming more and more illuminating and clear, and finally revealing its glories on the minds of his hearers. Such work is fascinating and self-satisfying.

The teaching work keeps a minister from being stale. If he neglects the teaching function the tendency is that he will lose

his freshness, his charm will fade, and it will not be long before he will be seeking another pastorate. But if a minister is a good teacher, his people will not tire of him, for he will be ever finding new treasures to delight his hearers. He will see that there is an immense amount of teaching material and an infinite variety of approach. The longer the minister is in the work the more will he discover that his problem is not the finding of courses of study, but rather the selecting of the lines of thought which will be most useful in building up his congregation in the faith. So many different subjects will arise, each clamoring to be heard.

What opportunities the minister has of exercising the teaching function not simply on Sunday morning, with which this paper has dealt, but at the mid-week service, in instruction classes, and particularly in the church school! There are no bounds to what he may do through the church school in the way of teaching and training teachers and suggesting courses of study.

How much of the work of Jesus was that of a teacher! He healed, He preached, but if one reads the gospels carefully, he will find that He spent much of His time in teaching. He was more frequently teaching the twelve disciples than He was preaching to the great multitude. The great work of Jesus was His training of the Twelve. How glorious that we may follow in His steps!

Weekday Religious Education

Edward P. Treat, Spring Valley, N. Y.

Weekday Religious Education is an effort to meet the growing need of more effective religious training. The home is no longer giving such training in any large way. We have yet to develop an attitude such that the public school can do the work. The ordinary church school, however efficient, cannot meet the need. With its limited time and, all too often, its untrained teaching force it cannot do the work. Our increasing understanding of religious training as the great factor in the development of fine character makes weekday religious education absolutely necessary.

A survey of the work already being done shows various types of schools. In many communities the churches gather the children outside of public school hours for one or more sessions a week. In these schools the quality of the work depends on the vision of those responsible. Where reliance is on volunteer teaching, there the work may be only a continuation of that done on Sunday. Where a definite standard is maintained and only trained teachers employed the work will be very different. When our churches realize the necessity of such work and are willing to meet the expense involved much worth while work can be done. But this type of schools, where the attendance is voluntary, always faces the problem of securing the regular attendance and interest of the scholars.

Thirty-four of our states now allow public school time to be used for the work of religious education. Nine other states have no statute, decision or opinion adverse to it. Five states,

Washington, Nevada, California, Arizona and Massachusetts do not permit religious instruction on "released time".

In states where the scholars are thus released it is through arrangement with the local school authorities. This gives these authorities the opportunity of general supervision of the work done, and the requirement of certain standards. It also insures regularity in the attendance of the scholars, since a scholar enrolled in the religious education classes is required by the public school to attend regularly. The enrollment in most states must be with the consent of the parents.

In some communities it is possible to hold the classes in the public school buildings. This is psychologically wise as the children will do real work better where they are accustomed to it, as they are not in most church buildings. But local conditions often make this impossible. And the laws in some states forbid such use of school buildings. The children must then be sent from the school to the church buildings where the sessions are held, each child going to the church of his parents' choice. In some communities the churches of all faiths, Catholic and Jewish, as well as Protestant, care for their own children. Each single church may teach its own children, or a group of churches may combine. The latter is usually preferable as it makes possible more effective work. In our cities the work for Protestant children is often under the direction of the local federation of churches. As it is difficult to secure qualified volunteer teachers, who can give the necessary time to the work, the teaching force should be paid, as this makes possible a higher standard of work.

In some states credit for the work done in the higher grades may be given by the public school. In New York the State Regents Board allows full credit for the work done with the High School scholars, where high standards are maintained. To receive such credit the teachers and the courses of study must have the approval of the Regents Board.

Given a well organized school, with a qualified teaching force, then the type of work done will depend largely on the purpose and aims of the school. What do we seek in religious training? In some schools loyalty to the church as an ecclesiastical organization is sought. Here primary emphasis will be placed on instruction in the tenets of that particular church. Where the broader idea prevails, of the church as an agency for building the Kingdom of God, little time will be given to sectarian differences or emphases. For Junior and Senior High School students the weekday school affords a fine opportunity for gaining an understanding of the history and purpose of the Christian church as a whole. Today such an understanding is sadly needed by our Protestant people. In all schools instruction in the Bible is of course essential. And this instruction should always be in harmony with our modern understanding and viewpoint.

The development of the spirit of reverence and worship is a necessity in every weekday school. This can be secured, not through direct instruction, but rather through careful building of the worship period, and by the proper attitude and spirit of those in charge.

Weekday religious education is still in the experimental, even more the chaotic stage. A real technic has not as yet been developed. Each school and community has to develop its own program. We have here no such leadership as our church schools find in their denominational and interdenominational organizations and educational leaders. There is no general curriculum available. Few text-books have been prepared especially for this work. Courses and text-books prepared for use in our church schools are not fitted for this different type of work. This is notably true as regards courses and books for High School students. Considering the difficulties under which the work is carried on, it is remarkable how much is being done.

Unquestionably the interest in weekday religious education is increasing. Its need is being recognized more widely each year.

As the result of work being attempted in so many different places, and with very different methods, plans will be developed fitted for this type of training. Our religious educational leaders will ere long give worth while leadership and direction to this movement. Our churches are slowly awakening to the absolute necessity of more vital religious training. And this will mean the support and cooperation necessary in a larger program of effective and vital religious training.

The Church and Foreign Communities in America

Dikran H. Rejebian, Los Angeles, California

Who are foreign communities?

Foreign communities consist of those not born in the United States, and their children.

1. What is the place of foreign communities in the church and in the United States?

Foreign born in the church are usually a great help to the church. But some of those not in the church are a help and some are a hindrance in the civilization and progress of the United States. Therefore it is the sacred duty of the church to take them in, and to Americanize them.

2. What are the problems confronting a foreigner in the United States?

Besides many social, moral, and financial problems, a new atmosphere, a new language, and new customs are great problems for them. And how hard it is for a foreigner to get accustomed to all these new things, new conditions, and new environments!

3. What are the difficulties or handicaps for a foreigner in joining a church?

(1) The first handicap is the language. He does not understand English very well, and so he does not enjoy the worship or the sermon. For this reason the preachers should preach in plain, simple language.

(2) The greatest handicap is race prejudice. Some churches do not show to the foreigners the same sympathy, the same love, the same courtesy that they show to the American born people.

Let me not be misunderstood. I say some. Thank God! All

of them are not so. There are some churches who show the same love and courtesy to foreigners, as to Americans.

A colored man applied for membership in a church. The church refused him because he was a negro. The minister rightly thought that this was not in accordance with the spirit of Christ, and so he resigned.

Another colored person was refused church membership. He was sad and worried. Christ appeared in a dream and said to him: "Why do you worry? I have tried to enter this church for twenty-five years, and they have not accepted even me."

I was rooming once in a Y. M. C. A. One morning the house-committee came to the secretary's room and demanded urgently that he should expel two negroes who had roomed there the night before, or else they would quit the Y. M. C. A.

I wonder if this is the spirit of Christ or real Christianity? If we want to take in more foreigners to the church of Christ, we must remove the race prejudice.

4. What is the duty of the church toward the foreign communities?

(1) To show more love and to take them in.

Sometimes I think we are showing more love to those foreigners in far away China or India, than to those nearer to us.

(2) To have special classes for their spiritual life.

The psychology of a foreigner is quite different from that of an American. On this account it is better to provide a Bible teacher who knows their own language. Thus the members of the class and the teacher can discuss their problems in their own language.

(3) To have special classes to Americanize them.

We can Americanize them in two ways:

First: By teaching them the English language.

Second: By teaching them the social customs, etiquette and good manners.

Of course, the laws of the government are taught in night

schools when they apply for citizenship.

5. What the future holds forth for the foreign communities in the United States.

It seems to me that the future is bright. They are getting more and more Americanized, civilized, and loyal to the country.

If the government and the people keep faithful in their duties toward the foreign communities, without race prejudice, then the foreigners will love those who love them. Love begets love.

Of course, we should keep the foreigners so close to our bosom, that they may not be tempted to go to others, such as Communists, Reds, or Bolsheviks.

6. What the future holds forth for the foreign communities in the church?

Again, the future seems to me hopeful and bright.

The more the church loves them, the more they will love the church, and be loyal to the church. It is up to the church to win them with the love of our Lord Jesus Christ, who is the Head of the church.

And then all members—the Americans and the foreigners—will unite under this one Great Head, and will advance together the Great Kingdom of God.

Christianity in New England

Harry A. G. Abbe, Guilford, Conn.

In the last twenty-five years I have preached in no less than eighty-nine rural churches in the six New England states. My impression is that Christianity in New England as outwardly expressed by such churches is of the waning variety. Some of the reasons are these: Families smaller and rural population declining; farming becoming increasingly difficult because of the increase of vegetable and fruit pests, scarcity of help, insufficient returns, and the exodus of young people from the farms; the universality of the automobile, Sunday visiting and pleasuring; the religious privileges offered by the radio; Sunday labor and over-strenuous week-day work, requiring more complete rest on the Sabbath; social advantages easily obtained during the week, and obviating the need of meeting and talking with neighbors at the church door on Sunday. It is indeed pitiful to hear the stories in widely-separated parishes, and observe the obvious changes in the different New England States, telling of copious attendance on divine worship in former times, not so many years past, as compared with the present, and to face the difficult problems which are presented thereby. The Protestant rural pastor has been finding it increasingly hard to be a minister.

"Protestant" is specified because one cannot but wonder at the outward success of the Catholic Church. Long lines of automobiles crowd the street-curbings opposite Catholic churches in comparatively small towns, and the priest of one such tells you of his large congregations, and how three priests are kept busy there all the time. The Protestant pastor reflects on the power of authority and the success of the centralized system of worship in the

Catholic body, and the devotion which made early Protestant New England so generally religious, and which it seems to have so largely lost.

Protestant Christianity may gain such a voice of authority in greater degree, at least, if it will cease having so many useless churches and denominations, if it will find a basis of faith broad enough to include all who ought to be in a church, if it will solve the social problems of poverty, ignorance, unemployment, and class jealousy. We must seek a Protestant voice of moral conviction which will speak as strongly throughout New England as the voice to Catholics of the Pope, though he be a Hildebrand, in impelling men to the outward observance of the Christian faith. It will be more effectively obtained, if it will show efficiency in the conquest of these social problems.

And another one—the problem of how to show an adequate care and respect for the ministers of the Faith. If Catholics have assumed too much power of “the keys”, Protestants have recognized too little the unction and authority which ought to adhere in their clergy. If any body of the church represents Christianity more than another, it is the clergy. Yet to how many adherents the minister is hardly more than the hired man; how often the football of the influential, who may or may not “love to have the preeminence”,—he who, if anybody, is entitled to “the keys”. And if his work be terminated in the parish whose members he has come to love, he may wander into any sort of occupation unheeded and uncared-for by his fellow-members and fellow-ministers, heart-broken, and nearly hopeless, he who has been given the power of “the keys!” We are told there is a small multitude of ministers in this section without parishes. Is it a good exhibition of Protestant Christianity that this is so, or is it rather a sign of pagan shiftlessness? “Let all things be done decently and in order”, said the great Apostle, and the application must be made appropriately to matters of greater importance than the conduct of a religious assembly. Again he

said, "that there may be equality", which is far from being the present situation in the ranks of the ministry in modern New England. Some churches from pride even shrink from attempting to obtain a "minimum wage". Ministers whose minds ought to be free to administer "the keys" ought to be delivered from the humiliation some of them must necessarily feel. In some folds supervision makes it easier to ameliorate their hardships, but hit-or-miss methods leave the problem as a whole unsolved. The world must judge of Christianity by its outward expression in this respect as well as others.

Of course Christianity in New England is very imperfectly expressed by its professed representatives in many instances. There is no doubt plenty of shallowness and smallness exhibited in the New England character. Too often religiously unobtrusive people seem more desirable friends and neighbors than those who profess their Christianity in more impressive ways. There is necessarily formality, traditionalism, institutionalism in the church, and it constantly faces the danger of becoming a commercial farce. It is not necessary to employ a Freudian philosophy to explain these facts. To say that human nature is unsanctified is a sufficient and a more Pauline way of expressing the truth. But it is characteristic of the fundamental invincibility of the Faith and the Church that these dangers are not more destructive than they are.

There are many Fundamentalists in rural New England. In fact rural New England is still fundamentally Fundamentalist. And yet I believe it is open to reasonable interpretations of everything, especially if new and different views be presented with due modesty and tact. Lately a devoted Christian lady in a rural church said to me "We don't have to see everything the way Paul did". And a rural New England Christian man of the Fundamentalist type, sincere and earnest, said: "The young people don't read the Bible today. They find it fishy".

Protestant Christianity in New England has been working

both openly and tacitly towards the feeling of the sufficiency of a liberal creed broad enough to include all those who are Christians at heart. Articles of faith are held more independently, and eclectic views of the Bible, modified by a scientific view of the world, are more prevalent. Christian people are like Basil King in renovating the impressions made upon their minds by the ancient creeds by new views won through independent thinking and personal experience; and the old-time discipline of heretical and unfaithful church-members is practically unknown. The man in the street is thinking little of Christian doctrine. Even if he helps make his church go by a money contribution, his mind is more bent on making his business go. But if indifference to doctrine be an equalizing of Christian thought, leading to practical Christian effort, it is the harbinger of a stronger and more efficient Christianity.

And yet we may wonder what Gov. Bradford and John Winthrop and John Cotton would say if they should suddenly be able to examine into the beliefs and private life of Christians in modern New England. And people of the later New England type who in their early years used to read,

"In Adam's fall

We sinned all",

and similar bits of wisdom, learned the Westminster confession, and read little else besides the Bible; who conducted family prayers, asked grace at the table three times a day, and sat at the head of their pews Sunday mornings with their families arranged beside them, would be shocked at the looser views, the indifference to worship, Sabbath observance, and religious practises of the New England of today.

The psychology of Horace Bushnell as to the sufficiency of the gradual growth in Christian experience of children reared in Christian homes, as over against the need of more violent modes of conversion, has been justified so far as general consent is concerned; but that progressive thinker would doubtless be amazed

at the indulgence allowed the younger generation of today, and urge upon Christian parents a more faithful recognition of old-time ideas of Christian nurture.

There are no more Jonathan Edwardses to shake trembling sinners over the fiery pit, and be glad if their terrible warnings cause their hearers to quake. Psychiatrists are too busy warning us of the awful consequences of fear to encourage an Edwards, and a gentler view of the love and redeeming power of God saves New England from the sternness of earlier days.

No one could thoroughly describe Christianity in New England, because no one can enter the millions of hearts which are under its influence, and determine just how far that influence prevails. And yet in spite of all the modifications in Christian views and signs of apparent deterioration in Christian expression, it must be true that there permeates the masses of New England, all too silently, the influence which the church gives out, and everywhere character is deeply affected by them. Everywhere the Silent One whose image shadows the great Bishop at Trinity Church is revered, and the insipid use of his Name in the thoughtless oath is a perverted implication of that reverence. And if the faithful old souls of the New England of the past could reappear today, they would find countless hearts throbbing with theirs in devotion to the One Great Inspirer of all times and his ideals, souls that like Horace Bushnell would know Jesus Christ if they should see him walking down our modern city streets, and of whom Jesus Christ would say, "There goes a friend of mine". The Light of the world still shines through these modern saints, as it has shined so brightly in all the centuries. If circumstances demanded it today, a John Eliot would still be preaching to the Indians, a modern New England Huss burning at the stake, a Blandina, Perpetua, and Felicitas facing beasts in a New England arena, trembling not for fear but for joy, to show modern New England as true as the early church to the Founder of its faith.

Nobody in New England is satisfied with an institution. All want to feel somebody they respect cares for them. Christianity stands for God and man caring for people. Its ministers are the friends of the community in general and everybody individually. Christianity in New England does not depend on any type of representatives so much as on the lovers of their fellow-men. Its varied charities and philanthropies evidence the vital force behind formal adherence to the Faith, and are better expressions of its genius than its institutionalism can ever be.

We have escaped from much of the creedalism and the narrowness and the bigotry of the New Englanders of an early date. But whatever intellectual freedom and greatness we may pride ourselves upon through our colleges and universities and reputed culture, we never ought to be smug in our reasonable estimate of ourselves unless we are putting the strength and earnestness of the religious appeal of those early founders into our New England life. Christianity can never redeem New England from moral shame and failure unless we press hard their lofty aims and ideals which put steel and divinity into the fabric of our New England life.

“Who aimeth at a star

Shoots higher far

Than he who means a tree”.

“Your friend is he who makes you do”, said the New England sage of Concord. Christianity in New England will continue forcible as it recognizes the friendship of the Christ of the ages who is able to make us do: as it continues to realize the divine resources suggested in the comforting text in the Book of Hebrews “, Jesus Christ is the same yesterday and today, yea and for ever”.

Some Reflections upon the Experiences of a City Pastor

Augustine P. Manwell, Gloversville, N. Y.

What I have to say in this rather intimate chapter is somewhat justified by the fact that I have been, for the past sixteen years, pastor of a Congregational Church in one of the smaller cities of New York state. It is an industrial city numbering about twenty-three thousand people. It is beautiful for situation, being located on the edge of the Adirondacks. On its human side, it has features in common with "Middletown" and "Main Street" and even "Zenith", but it is a pretty good city as cities of this size go. Its people are characterized by industry and thrift and a civic pride that reaches to clean streets, neat front yards, stately public buildings, but, like so many other places, has not yet dealt effectively with liquor lawlessness and gambling. It is a church city, but not over-churched. Its churches are, for the most part, large and well supported. It has been called a "preacher's Paradise", because preachers are given a large place in the life of the city. There are four churches, of which the Congregational is not one, that have between 800 and 1,500 members. There is more or less cooperation among the various sects, more than in many places, but in the thoughts and habits of the people, denominational lines are very closely drawn. It is a city with many good points and perhaps less than the usual number of defects. There I have lived and labored with considerable satisfaction for the past sixteen years. In that time, some things have been impressed upon me.

One thing is that people are people wherever you find them,

whether in urban or rural sections. They react in much the same way everywhere and the minister is the *contact man* par excellence. Here is to be found his field for most effective and satisfactory effort, where, as a follower of Jesus Christ, he comes in touch with other humans that need help and sympathy and guidance. It seems to me that the success or failure of a minister in any field may be found right there. What kind of a contact man is he? Of course, he must have qualities, either innate or developed, to make his contacts helpful, but he must realize that such contacts are most important and most vital.

It has been my experience that time spent with children and young people is altogether worth while. Of course, every minister feels that way. I only regret that I have not given more time to the young people, for where I have featured this work in my program, it has been most rewarding. If the minister can make the young people feel that he is a friend to be welcomed and trusted at all times, he has gone far toward winning them to be followers of the same Master who is the inspiration of his own life. Some type of organization for young people seems to me essential. We have one we call the "12 to 20 Club". It is for the 'teen age, as the name implies. Young people may join when they are twelve, but there is an appropriate farewell ceremony when they reach the twenty-first birthday. With a little regalia and a little ritual, the organization is proving attractive to boys and girls.

There are some temptations that come to a minister living in a city of this size and kind. One is to become too much involved in reform movements. His soul is constantly tried by the flagrant disregard of law by unworthy citizens and by officials, and the minister would like nothing better than to help change things for the better, and that by direct action. But as a general thing, such efforts have in them much of disappointment. I do not say that the minister should not make these efforts, but he should remember that Jesus spoke a parable to those who

thought that the Kingdom of God was immediately to appear. Too often when the people come to cast their votes, even good church people, party traditions will plead more strongly than moral purpose. Then there are always people, respectable people, in the community who like to keep things as they are for the sake of business and financial interests. Anyway, they do not wish to run the chance of losing any trade because of taking sides on a moral question. Perhaps these considerations should not rate very high in determining the minister's course in public matters, but they do explain why his activity for reform measures is often futile and unsatisfactory.

However, it should be understood where the minister stands. It should be known beyond question that his gospel is a gospel that calls for uprightness in all human relations, and that conditions of lawlessness and crime should not be tolerated in a community that claims the right to be called Christian.

Perhaps the keynote of my preaching during these sixteen years has been to proclaim the ideal of the Kingdom of God, the reign of righteousness and lovingkindness in human affairs of whatever nature, as the ideal that Jesus placed before the world. There is one big thing for followers of Jesus to do and that is to seek that kingdom before everything else. I may have erred in dwelling so much on that and so little on the doctrines and dogmas of the church, but just now I do not think so. To me the great need of the day is that those, both individuals and nations, that call themselves Christian, should live and act as Christians. That brings into view for solution the great problems of industry, civic life, race and international relations. When Christians ask concerning these things, "What would Jesus do?" many of our vexing problems will be solved. Anyway, so I believe and so I preach.

I am glad that it has been my lot to labor in one of our smaller cities, where people are constantly passing and repassing, and where there is a sense of what we may call a corporate entity, so

that they say "my city" with a feeling of proprietorship. If that feeling of proprietorship may be changed into one of Christian responsibility, so that there will be an effort to realise, in their own little city, something of John's vision of the city that is free from sin and sorrow and tears—if progress can be made toward that end, and the minister can have a part in it, the blessing of God will be upon both the minister and the city where he has been privileged to labor.

The Country Pastor

William J. Ballou, Chester, Vermont

My service as a Christian minister has been in country parishes for twenty-five years. I was for three years in Litchfield, N. H., twelve years in Ludlow, Vt., and for the past ten years in Chester, Vt. None of these fields of labor came to me through my own seeking, but I was first sought out by them. This has given me the feeling that I have served in places where God wished me to serve. For my own part I could have wished for nothing more desirable, for I was born in the country, love rural life and nature, and the people who live in rural communities.

I do not enjoy life in a city with its artificialities, with its quantities of unknown people and its want of what we call in the country, "neighborly spirit". I would have been pleased with the larger salaries that are paid in cities but I have lived long enough to learn that a man's life, real life, does not consist in the material things that he possesses.

I feel also that in the country I am at the source of the life of the nation. As the little streams in the country make up the great rivers which flow past our large cities, so it is the little country parishes that give life and moral and Christian power to the great metropolises of our land. Of the business men in one great city, it was found that 85 per cent were born in the country, and 80 per cent of the clergymen of our nation are said to have been born in rural communities. The country is therefore a place of influence, and it has been a pleasure to number among my acquaintances the father of a President of the United States, a President of the United States, an Attorney General of the United States, and several Governors of the State of Vermont.

There are numerous good organizations in country communities, sometimes seemingly too many to be supported as they ought to be, but pre-eminent and far above all others is the country church. To the church come the most intelligent and the best men and women in the community. Nowhere else in my experience does the truth of God, when properly set forth, receive such thoughtful and kindly consideration as in the country church. As someone has wisely said, "If you go to a country church, take your best sermon, if you go to a city church, be sure and take your best coat". It is not the amount but the kind of soil that the "good seed" falls upon that determines the crop, not the number of acres but the quality of the land.

Another delightful feature of a country church is that you have a chance to know your people intimately. You can come near to them in all the joys and sorrows of their lives. You come to know them in all of their strong and weak points, and you can admire and help them. On their side they come to know their minister in his strong and weak points, and they have been found by me to be most gracious in covering the latter with the mantle of charity. Then too, if a minister is friendly and helpful during the week his congregation is willing to endure a good deal in the way of poor sermons, which would not be the case in a city church. At the present time on Sunday afternoons the radio brings to many homes excellent sermons and addresses along with the best music that is enjoyed in our great cities on all of the days of the week.

Not only is it a joy to have in one's congregation the white haired men and women whose saintly lives are like a continual prayer, but also to have the wholesome, healthy boys and girls who are a joy in the services of the church, the Sunday School, the Christian Endeavor Society, the Knights of King Arthur, the Queens of Avalon, and the Boy and Girl Scouts. They are so responsive to all good appeals that it is a joy to work with them as a country pastor is able to. In the country the fields of good

times are right at hand and open to all the boys and girls. There are such joyous hikes over hills and mountains, along brooks and beside lakes. There are camping trips in summer and winter; and long horseback trips through wonderful scenery in "the good old summer time". If the Boy Scouts want a log cabin it is easy to find a good location, a man who will give the logs, and then set the boys to work cutting down the trees, drawing the logs and building the cabin. When it is completed it is admired by local people and even a national sportman's magazine prints a picture and publishes an article about it to the great joy of the boys who have done the work. Of course a minister who was born in the country and lived in a log cabin on a ranch in Wyoming in the days of "the open range" (1881-1886) has a great advantage in directing the building of a log cabin.

Outside of the country church there are fraternal organizations of real value. I have been a Mason for many years, and my Masonic brethren have honored me by electing me to office in local and grand bodies which have given me a wide and happy acquaintance with excellent men all over the State of Vermont.

Now I suppose there are what are called "problems" in the rural church but I confess that I do not know much about them. My only great problem is the general indifference to things religious that is found in the hearts of men everywhere, and back of it all the sin of the world. But whether in the city or in the country, in all of our work, there is ever with us the helpful presence of Him Who has sent us forth and Who said, "Lo, I am with you alway".

However, I think that if one does not love the country and country people and his fellow men in general, the country church is not the one for him to go to; but for twenty-five years I have been very happy in my work as a country pastor and have no desire to be elsewhere.

The Minister in Politics

Payson Lewis Curtiss, Garrettsville, Ohio

Ministers have always been engaged in politics and always will be. Under their leadership we have seen the passing of the saloon and will see some day the end of war. Thanks to their ceaseless activity industrial reforms and social advances have come. The vehemence of the attacks that are being leveled against the ministry today by the liquor interests, the proponents of militarism and the representatives of unjust practices in industry bear emphatic testimony to the effectiveness of their influence in these areas. The main question is what kind of politics shall they play and what methods shall they employ to make their political activity wise and effective.

I

Their right to enter politics would seem to be included in the very nature of their ministry. They are to help make the Christian way of life effective in all human relationships. Theirs is the task of creating Christ-like attitudes of mind. These Christ-like attitudes involve a high type of public mindedness that will most certainly include a multitude of public questions. The church is a training school for producing good citizens who are alert to the application of Christian principles to present day questions.

That such activity should arouse opposition is nothing new. The Old Testament prophets in the eighth century before Christ were the "troublers of Israel" to their royal contemporaries. Old Testament religion was saved from paganism, not by priestly caution, but by the "meddling" of this fine succession of coura-

geous prophets. The priests objected strenuously, the militarists at court persecuted, the capitalists fought back, but Amos and Hosea and Isaiah and Jeremiah played politics with a vengeance and we praise them for it.

Jesus lived in an era of theological conservatism. The dictates of "safety first" seemed to indicate a hands off policy. But Jesus was interested in a new world order and not safety. He talked about poverty and wealth and actually inspired people to act upon his teachings. He talked about the value of personality so that for a hundred years no Christian would bear arms for Rome. He talked about political allegiance and introduced a leaven that finally led to the conquering of the Roman Emperor himself. The followers of Jesus have his example and precept for entering politics but they also have his wisdom to guide them in the kind of politics they are to enter and the methods they are to employ.

The present day political activities of Protestant ministers are widely varied and tremendously significant. They are the active leaders in a multitude of organized church movements. Thirty-six denominations and fifty-seven interdenominational state and city church groups and ministerial associations have appointed peace committees. The Federal Council of Churches,—the officially created inter-church clearing house,—has represented Protestantism in a continuous series of political and social movements for improved conditions of life. Ministers in their associations and through the churches have gone on record against the Japanese Exclusion Act, military intervention in China, the building program of the Big Navy advocates. They have advocated American membership in the World Court and they have supported ratification of the Kellogg-Briand treaty for the Outlawry of War. They took sides against the twelve hour day in the Steel industry, against the tactics of "company police" in the Pennsylvania coal districts, on behalf of a Child Labor Amendment and in support of many other legislative

measures designed to improve the working and living conditions of men. The simple fact is that ministers could not have accepted the social teachings of Jesus and remained out of politics.

II

But their entrance into politics would seem to be limited in the first place to moral issues. The witness of history is emphatic that they must not enter politics for their own temporal ends or to advance the ecclesiastical interests of the church. Stanley High in "The Church and Politics" in speaking of the church of today says that "it is a fundamental fact that the churches of the United States have gone into politics exclusively on behalf of moral issues and never for their own ecclesiastical or temporal aggrandizement" and he repeats continually and wisely that this important distinction should always guide the ministry and the church.

The serious and unfortunate effect of these ecclesiastical and temporal alliances is abundantly evident in history. Constantine was all his life more of a politician than a Christian. The church began to look to the state to maintain its exclusive privileges. The state looked to the church to provide sanctions for its policies. The alliance was evil. When the church began to serve temporal needs it became worldly. When ministers and priests and bishops attempted political alliances for ecclesiastical purposes religion became secular. The church began to lose its moral and spiritual singleness. Lord Bryce does not put the matter too strongly "The church expected to Christianize the world but in effect the world secularized the church. The moral power of the church sank lowest just when it had secular authority most fully at its disposal".

But with the separation of the church and state and the rise of the social gospel there has emerged the right approach. The minister enters politics in behalf of moral and human values. Human slavery was a violation of the human values that Jesus

came to establish. Every one justifies the political activity of our church fathers in the slavery cause. It is in behalf of the same human values that the churches have passed judgment on the liquor business and are deeply concerned about world peace and are actively interested in numberless other social and political issues that effect human welfare. There is no other way for alert, wide-awake, Christ-minded ministers.

III

But a minister's entrance into politics should be always in a fine spirit and on a high level. He will keep his poise, his high sense of human values, his passion for clean politics and high minded service. In fact these are his best assets. He will not be stampeded by the old tricks or any questionable methods. He will not rush into office. He will accept opportunities of public service when offered on a high level and he will be happily surprised to find a growing demand for his services and the services of men like him in place of the old time politician.

The minister's talents and interests fit him especially well for service in such places as on the school board, or the library board, or as head of some special department in the village or city government. Often he qualifies with special fitness for village councilman, or as mayor, or as head of the police department. There are excellent illustrations of his service in all such offices. Whether in office, or as an influential observer he faces a real opportunity which he should neither undervalue or neglect. Public and political life need the services of the ministry. And that service can be a tremendously significant and influential factor in our national life.

The Minister and Industry

Charles A. Downs, Goodyear, Connecticut

Placed under industrial strictures would the average minister become more efficient?

Fully granting the genuineness of an experience of the "expulsive power of a new affection" and the real presence of the urge "woe is me if I preach not the gospel" it must nevertheless be recognized that the average clergyman is still subject to the limitations of the flesh. That most people are as lazy as the circumstances of the situation will permit is a quite generally accepted axiom. The possibility therefore being present and the minister still being human there would seem to be the right setting for burying the majority of one's talents even though putting the rest out at usury. Stated in other words might not the man of industry looking over the garden fence into the minister's work-shop behold a situation that would not pass muster in the factory world? Might not the average clergyman on the other hand taking a good view of industry's efficient advance vision greater possibilities in his own field? The at times seeming slowness of religious progress might thereby be quickened. The industrial worker with the monotony of clocking in and out five and one half days per week, with efficiency experts continually dogging his heels and the marvelously vivid reality of a job hanging by a thread at the very best on a seven day notice, all these and many other mill strictures often obtain better results than when the worker is left to his own resources. That there is not an altogether true analogy existing between the mill and the ministerial worker is of course perfectly apparent but

that the achievements in bringing forth fruits are equally desirable is also manifest.

Prof. James is authority for the statement that few people ever use over fifty percent of their capabilities. The truth of this estimate is not difficult to verify. Prof. Holden of Iowa some years ago set for himself the task of doubling the yield per acre of field corn and at the same time also doubling the protein content of the individual kernel. Both of these efforts were crowned with success and agriculturists everywhere have ever since been the beneficiaries. Planting the orthodox seed of forty years ago the farmer might truthfully have been said to be working with one hand tied down by his side. That agricultural efficiency has made itself felt is evidenced by the very farm problems now confronting the nation. Only twenty-eight percent of our population is required to feed the United States at present and that ten percent will ultimately meet this requirement is not an altogether visionary prospect. With new devices, better equipment and the elimination of much lost motion industry also forges ahead and there looms the problem of a surplus of labor. That these difficulties arise is clear evidence that results have been obtained in an efficient production. The general trend of our industrial plants is aptly illustrated by the button machine where a short time ago one man in a given time was able to turn out five hundred buttons but is now able in the same time with improved machinery to turn out twenty-five hundred. That the church may keep pace with industry in its functioning the average minister should assure himself that all five talents are being wisely used. In the words of Dr. Theodore Cuyler he should "work texts in the forenoon and door-knobs in the afternoon".

In industry there are what are known as pivot men and what the pivot man is to the factory the minister is to the church and therefore he becomes quite largely responsible for any lagging of interest and the failure to keep abreast of the times. That

the average clergyman is quite efficient and progressive is no doubt the firm belief of the average clergyman but in industry the efficiency program is never left to the judgement of the average worker but is superimposed by those of the highest authority and vision. Thus objectives that to the common worker seems impossible of attainment are actually achieved. That America leads the world in industrial proficiency is due very largely to the persistent attempt to do the seemingly impossible. It is rather doubtful that the rank and file of clergymen have really perspired along with the ordinary industrial laborer. No one can intelligently question that the average minister is a busy man burdened with the task of keeping a multiplicity of wheels revolving. In industry it is not so much the amount as the intelligence of performance that counts. Experts pass on every operation and getting into a rut is studiously avoided. What was good yesterday is not necessarily so to-day. Valuable machinery is ruthlessly junked entailing a heavy monetary loss when a more economical machine is found to take its place. Production at lowest cost is the slogan of industry. That the minister of to-day is quite thoroughly possessed of the spirit of progress is fairly evident but that his urge equals the compulsion of modern industry is rather difficult to believe. In the business world the firing line of competition is never out of sight and every business therefore must of necessity be continually on the alert for the development of selling qualities. Filling stations we are told that register too few sales are automatically closed. That industrial success is a life and death matter is all too well known by those carrying on business.

Granted that industrial efficiency seems to be advanced by its necessary strictures, it is not therefore conclusive that the average minister would be expected to react in the same manner. That some ministers should religiously clock in and out of their study is no doubt apparent to their long suffering congregations.

That others should as carefully attend to their parish work is also well established. It has never been quite orthodox to hold that one could be both a good pastor and an acceptable preacher. Infused with the spirit of undustry, every minister would at least attempt that which is generally considered impossible. To preach would seem to be the minister's first duty. A survey of ten Sunday morning preaching services conducted by ten different clergymen led the observer to conclude that none of the ten anywhere near lived up to their capabilities, most of them seemed mediocre and some if in industry would have been given notice to get through within a week. It is safe to venture that most ministers would be far more acceptable as preachers if in the preparation of sermons two thoughts might be uppermost—first to avoid too much chewing of old straw, and second to endeavor to bring beaten oil to the sanctuary. In pastoral work the persistence of the successful book agent should be the minister's aim.

Viewing the matter from a higher position it would seem that the average minister should be urged to his best not from the force of circumstances but from the standpoint of his good fortune and high privilege. While the world worker achieves by being pushed the minister should rejoice in demonstrating that he can push without being shoved. Being intrusted with the making of his own strictures he should conscientiously hold himself to the task. With the so-called revolt of youth, the modern tendency to throw off responsibility and the usual quota of indifference, the call upon the average minister is even more urgent than common to put on the whole armor and take a fresh hold realizing that opportunity going about in these days with bobbed hair is much more difficult to seize. To keep physically, mentally and spiritually fit for the great tasks now confronting our churches is the duty of every minister that the advance of the world may not outstrip the progress of the Kingdom.

The Minister and the Music of the Church

Edmund A. Burnham, Boston, Mass.

People like music. They greatly like good music. They are influenced by it and moreover enjoy being influenced by it. They like to express themselves by music also or, if unable to play or to sing much of any, to hear music that pictures for them their emotions or desires.

If, for instance, a song is started by someone in a group the whole company will soon be singing enthusiastically and there will be individuals in it who, though silent, show thorough sympathy by keeping time in some fashion or other.

Religion both produces emotion and is produced by emotion. Therefore religion and music can not be separated. Religion has produced our greatest musical compositions. And music always has been a great factor in producing and vitalizing religion.

The worship of God must express itself in music as well as in preaching, prayer, poetry or architecture. Church services must be made good vehicles for worship by furnishing music fit for the worshippers' needs.

All the effective churches, and especially the great liturgical churches, recognize this ministry of music. They have made studied use of it in their appointed services.

Music also adds an indispensable element that takes bareness out of a mere "order of service" and adorns it with beauty so that it becomes really a means of vital spiritual communication and blessing.

Fortunate is the minister who understands that he has as

effective an agent, for his work, in music as he has in his sermon and knows how to make good use of its effectiveness. Fortunate is the church with such a minister, and a community also! He may choose from a resource of wide range. This range runs from oratorio and the works of the masters of both instrumental and vocal music, through noble anthems and inspiring hymns to Gospel songs, which are of the nature of religious folk songs.

The minister's music can be adapted to his plan, indeed it should be so adapted, whether his purpose is to provide for the worship of the Sunday's service, to do the work of the evangelist, or of the teacher, or to furnish inspiration which will quicken faith, awaken hope, enrich love and arouse the will to action.

The Spirit of God powerfully uses the music that is thoughtfully and carefully provided by churches, their ministers and music leaders, as they cooperate with Him in His gracious work of guiding men into true life.

The words and music of hymns and anthems, of course, should be thoroughly well fitted to each other. And such anthems and hymns should be chosen for any given service with discrimination, according to the purpose and occasion for which they are to be used.

The players and singers who lead the music of a church need to be Christian people who, thus and thus only, can be in effective sympathy with the aims of the minister and the mission of the church. It is better to have one soloist consecrated to Christ's ideals, in a church service, than a quartet of "paid singers" whose main interest is in their reputations, weekly stipends or even in the music itself apart from the purpose for which it is to be used, no matter how beautiful that music may be. A church organist, who is usually music director, with less technical skill is more useful also for a church service than one of greater technical proficiency who does not know the real meaning of his opportunity for service in the Kingdom of God.

The ideal for leadership in the music of the church, of course, is a chorus of singers, as well trained as it may be possible to secure, around a carefully selected quartet, a skilled organist of taste and discrimination, and a responding congregation which will do its share heartily in the singing. English and Welsh congregations rise to their full privilege and cooperation when they sing the anthems as well as the hymns.

It would be wise to include in the training of young men for the ministry such a comprehensive and well thought-out course in the music available for the church that they could always have an appreciation of the music to be had which is suitable for the different kinds of religious services. Whether or not one is musical himself is not at all the question for any man not tone deaf can hear and learn to appreciate the difference between one bit of church music and another.

Not all so called sacred music is the right music and there is much that is utter trash; sickeningly sentimental and shallow. Such "sacred music" is often accompanied by words that are mere drivel. Music of this kind does not lift a soul very much above the top of the pillars of the church edifice and, surely, not up to the Throne on High.

Wrong music can almost ruin a service. The right music can save it from failure.

Church music should be planned, as far as possible, to carry out the minister's purpose, or theme, for the hour of worship. If the minister will plan ahead and be in close touch with the leader of his music, giving him well in advance the sermon theme, so that the instrumental selections, the anthems and the solos, as well as the hymns, may bear on his subject, there will be kept a blessed continuity, and progress to an effective climax will be possible. In this way the members of the congregation can get into the real spirit of the service and move forward with it to a spiritual achievement.

It is sad that hymns, anthems and solos so often have no con-

nection whatever with the purpose of the sermon and the service itself. I have heard music in church that fairly jerked the listener out of the spirit which the minister had earnestly been creating and have been brought to earth very forcibly from lofty heights by the singing of an anthem or of a solo which had no touch with the sermon at any point. And, on the other hand, I have heard sermons augmented and driven home by the beauty of anthems or the appropriate words of solos which carried out their great thoughts.

Whether the leader of the music is one of great reputation or just one of the members of the church who is "helping out", it is important that his, or her, program of music for a given service should be reviewed by the minister and that the minister should make clear to the leader his purpose.

Church music can be and should be a solace and a rest. It should be the vehicle for true worship and for God's healing message of Redemption. It should give inspiration and cheer and courage and enable the congregation to leave a service lifted up from all that hampers and depresses, and filled with enthusiasm for fine living.

Are Missions Still Needed ?

Lewis Hodous, Hartford, Conn.

The missionary situation has changed greatly in the last thirty years. When the class graduated from the Seminary in 1900 the Boxer rebellion was in progress. Africa was still to some extent an unknown land. India was not yet conscious of itself and Turkey was in the grip of Islam. Imperial Germany was sending ambassadors to Constantinople and planning an empire in Africa and in the Far East. The great educational advance in missions was just beginning and the pressure of the industrial interpenetration was evident in certain parts of the world.

Today we are living in another world. In the first place, the rising tide of color is making itself felt throughout the world. About one third of the people of this world are black, one third are brown, and one third are white. Thirty years ago the white man was respected and feared, and at least outwardly taken at his own estimation. Today he is feared and hated. While the rising tide of color is often exaggerated, it is a reality which will not merely require the highest science and statesmanship but religion for its solution.

In the second place, modern industry and its influence has penetrated all parts of the world. In 1900 the exports from Europe and the United States to the non-Christian countries consisted of consumers' goods, such as cotton cloth, matches, and implements. Today most of these articles are made in the various countries. Japan is highly industrialized. China has built large cotton mills and other factories. This rapid industrialism has brought

new problems to these lands. It is behind the revolution in China and the unrest in India. The people are leaving the simple life of the villages and are crowding the slums of the cities. Exploitation of women and children grows apace.

In the third place, there is not only a growing consciousness of nationality, but a rampant nationalism taking possession of all people. Thirty years ago the common people of China were hardly aware that they belonged to a great nation. In 1900 a group of villages near Tientsin sent a delegation to an American general saying: "You may rule us, we shall pay you taxes, but let us alone". That was the voice of feudal China. Today England is returning Wei-hai-wei and in the not too distant future foreign concessions will belong to history.

In the fourth place, there has been an awakening of the non-Christian religions. Thirty years ago these religions were dormant. Today they have sloughed off many an old form and dogma—Shinto, a new national cult has been created. Hinduism has allied itself with nationalism. Islam though defeated in Turkey is translating the Koran into foreign languages and is carrying on a successful propaganda in Africa, in China and in Europe. It has started a mission in the United States. Buddhism is planning to extend its teaching to the world.

This is the world situation with the clash of color, the strife of rising nations, the relentless progress of industry and the awakening of new religions.

Are missions still needed? Yes, missions with a new vision of the new world. Today the various peoples of the world are facing the same problems, meeting the same difficulties. The problems of China with lawlessness, with the opium traffic, with poverty, with the needs for an ethical basis in modern industry and in the state are very similar to the problems of Europe and America. They appear in higher relief in the non-Christian lands, but fundamentally they are the same. The solution of these problems will require science, social engineering, in-

dustrial and commercial ability and wise statesmanship, but these alone cannot meet the situation. There must be ideals and visions. There must be great personalities with capacity for service and sacrifice. There must be consecration and there must be worship. In other words there must be religion, a world religion.

The task of the missionary is to help men attain a new religion, the religion of love, justice and service. Thus far this has been exhibited best in the religion of Jesus. The other religions also have a contribution to make. The missionary should present his religion, should have an open mind to other faiths. He should bring the best he has and take the best back to his own people. He should be the contact man who will bring together the nations of the world.

The Class of 1900

HARTFORD THEOLOGICAL SEMINARY

Harry Allen Grant Abbe, born in Hartford, Conn. August 8, 1870, prepared for Yale college in Hartford, graduating at Yale 1892, ordained at Central, Nyack, N. Y. April 29, '02. Married Aida Kittredge June 20, 1900. He held the following pastbrates: Fort Payne, Alabama 1900-01, Central, Nyack, N. Y. '01-05, Stowe, Vt. '05-08, Somers, Conn. '09-11, Dublin, N. H. '12-19, Middleton, Mass. '19-26, Mont Vernon, N. H. '26-29, Guilford '29- Address Guilford, Conn.

Vahan Simon Babasinian, b. Marsovan (Asia Minor), Nov. 28, 1876, A. B., Anatolia college 1895, B. D. Hartford 1900, A. M. Brown 1903, Ph. D. Brown 1906. Teacher in the American School, Marissa (Asia Minor), 1895-1897, Mission for Armenians, Providence, R. I. 1900-1903, instructor in Chemistry, Brown University 1903-1906, instructor in Chemistry, Lehigh University 1906-1909, assistant professor, Lehigh University 1909-1911, associate professor, Lehigh University 1911-1922, professor of organic Chemistry, Lehigh University 1922 to date, acting head Dept. of Chemistry, Lehigh University 1924-1925, Chemical Warfare Service, Washington, D. C. 1918. Publications: Articles on non-technical subjects in the Gotchnag (Armenian), over 20 articles on technical topics in the Encyclopedia Americana, Technical papers in the Journal of the American Chemical Society and in Industrial and Engineering Chemistry. Member of committee on Chapel, Lehigh University 1926 to date and faculty advisory committee, Lehigh Christian Association 1924 to date. Address Bethlehem, Pa.

William John Ballou, born Wallingford, Vt. June 18, 1871, prepared at Vermont Academy, graduated from Brown '97. Married Anna Mary Bingham, Cornwall, Vt. June 16, '04. He was teacher at Tougalou College '00-04, ordained Presb., Boston, Mass. Dec. 16, '06. Occupied the following pastorates: Litchfield, N. H. '05-08, Cong'l church, Ludlow, Vt. '08-20, Chester '20- In 1919 he was in the Y. M. C. A. at Brest, France. He is Grand Chaplain of the Grand Lodge Masons, Vt. and Royal Arch, Vt. Address Chester, Vt.

Alfred Haviland Birch, born Amsterdam, N. Y. 1869. Studied Union '97 Ph. B., Drew '97-98. Pastor, Bantam, Conn. '00-03, field agent, George Junior Republic '03-04. Instructor Centenary College Institute '04-05, business, Albany, N. Y.

Walter Raymond Blackmer, born Belchertown, Mass. October 28, 1875, graduated at Amherst High School '93, Amherst '97. Ordained at Marietta, Ohio Sept. 25, '00. Pastorates: Assistant at Marietta '00-05, Twinsburg '05-11, Arcade, N. Y. '11-21, Saxtons River, Vt. '21. Published a History of Arcade church '13. Married Nellie Louise Rice, Windsor, Conn. June 27, '00. Address Saxtons River, Vt.

Edmund Alden Burnham, born Fall River, Mass. May 3, '72, graduated from Springfield High School '90, Amherst '94, Kellogg prize and A. M., Hartford 1900 B. D. and Hartranft prize. Teacher, Washington Univ. '94-97, Eden Sem. '96-97. Ordained Stafford Springs, Conn. Nov. 23, '00, pastor '00-05, Plymouth church, Syracuse, N. Y. '05-21, Winslow church, Taunton, Mass. '22-30. Trustee, New York Home Missionary Society, Director New York Conference and moderator '16-17, chairman N. Y. Bureau Pastoral Supply, Secretary Boston Monday Club for '24, D. D. Syracuse '07. Married Ruth Thayer, St. Louis, Mo. Dec. 24, '95. Children, Randolph Thayer '96-25, Ruth '01, Robert Foster '06. Address Boston, Mass.

Payson Lewis Curtiss, born Charlestown, O. Dec. 30, 1871. Graduated Oberlin Academy '92, Oberlin '96, teacher for two years. Ordained Faulkton, S. D. Aug. '00, pastor '00-04, Webster '04-06, S. Milwaukee, Wis. '06-11, Austin, Chicago, Ill. '11-16, North church, Columbus, O. '17-20, Garrettsville from '20- President, Chicago Min. Union '16, Mayor of Garrettsville. Married Grace Elizabeth Erwin, Bourbon, Ind. Sept. 28, '05, one child, Elizabeth Erwin '09. Address Garrettsville, Ohio.

Charles Albert Downs, born at Northville, Suffolk Co., New York Dec. 8, 1872. Attended the grade schools at Riverhead, N. Y. and continued education at Oberlin preparatory school and Oberlin College graduating in the class of 1897. Has held pastorates at Michigan City, N. D., Little Rock, Iowa, Hudson, S. D., Litchfield, N. H., (Presbyterian) Brooklyn, Conn., Central Village, Conn., Goodyear, Conn. Married, June 25, 1902, Carrie Amelia Merriam. Two children born, Lucile Elizabeth Downs, Leslie Merriam Downs. Selectman three years and on Board of Relief one year in town of Killingly, Conn. Past Master of Brooklyn Grange, Past Master of Killingly Grange, Past Chaplain of Quinebaug Pomona Grange, Present Chaplain of Conn. State Grange. Member of Masonic Order. Address Goodyear, Conn.

Paul Dean Fairchild, born Berea, Ky. June 11, 1874, student Oberlin '92-94, '96-97, Union '97-98, Hartford '00. Preached at Trinidad, Cal. '00-01. Business N. Y. City '01-05. Died near Montreal, Canada 1905.

Samuel Asa Fiske, b. Shelburne, Mass. Aug. 5, 1875, graduated from Greenfield High School '93, Amherst '97. Ordained Avon, Conn. Oct. 10, '00, pastor '00-04, Georgetown '04-06, Second Church, Berlin Conn. from '06-. Director of the Conn. Agric. Soc. from '09, Conn. Home Guard, trustee Hartford from '26. Married Louise Blakeslee Case, Hartford, Conn. June 14, '05.

Children, Victoria Ward '06, Samuel Asa '09. Address Berlin, Conn.

Albert Cooley Fulton, born, Indianapolis, Ind. June 2, 1872. Graduated Mt. Hermon '94, Princeton '97. Ordained Kennebunk, Me. June 28, '00, pastor '00-05, Somersworth, N. H. '05-09, Presb., assistant, Second Church, Newark, N. Y. '09-10, First Church, Syracuse, N. Y. from '10, STD Syracuse '14. Married Marion Rondthaler, Chicago, Ill. June 11, '01. Children, Albert Rondthaler '02, Marion Elizabeth '04, Frederick Harnum '06-23, Barbara '07, Dorothy Newcomb '13, Frances Louise '18. Address 909 Bellevue Ave., Syracuse, N. Y.

Albert Scott Hawkes, born, Wapping, Conn. May 6, 1870. Graduated from Mt. Hermon '89, B. A. Oberlin '93, Hartford STM '10, Univ. of Strassburg '10-11. Teacher, Trinidad, Col. '93-95, Weiser, Idaho '97-98. Ordained Providence, R. I. Oct. 12 '00, pastor, Edgewood church, '00-04, Creede, Col. '04-06, Somersville, Conn. '06-10, Abington, Mass. '11-14, Tatnuck church, Worcester '14-20, York Village '22-28, Saticoy, Cal. 1929- Address Saticoy, Cal.

Lewis Hodous, born Vesec Bohemia Dec. 31, 1872. Graduated from Cleveland High School '93, Western Reserve Univ. '97, Phi Beta Kappa, Hartford B. D., Welles Fellow at Univ. of Halle, Germany. Ordained Cleveland Sept. 18, '01, American Board Foochow China '01-17. President of Foochow Theological Seminary, teacher then president of Foochow Union Theological School. Professor Hartford Seminary Foundation from '17, lecturer Columbia '24-28, translator for U. S. government during War, member of various scientific societies, D. D. Western Reserve '19. Publications: Buddhism and Buddhists in China '24, Folkways in China '29, Translator of Thorndike's Principles of Teaching, Weigle's Pupil Teacher into Chinese. Married Anna Jelinek Oct. 7, '01. Children, Jerome Lewis, Frederick Otis, Rachel Mintie. Address 92 Sherman Street, Hartford, Conn.

Frederick Burnham Lyman, born, Watertown, Mass. Feb. 11, 1871. Graduated Phillips Exeter Acad. '93, Amherst '97. Ordained Fairhaven, Mass. Oct. 9, '00, pastor '00-09, Shrewsbury '09-15. In spite of ill health he has done considerable preaching and religious work. Married Lillian Exine Smith, Sunderland, Mass. July 16, '00. Address Naples, Maine.

Augustine Parker Manwell, born Lawler, Iowa Mar. 10, 1873, Lynn High School '92, Amherst '97. Ordained Northbridge, Mass. Sept. 18, '00, pastor '00-04, Canton '04-09, Geddes church, Syracuse, N. Y. '09-13, Gloversville from '13- Married Elizabeth Huston, Lynn, Mass. Jan. 14, '03. Children, Margaret Goodwin '04, Mary Elizabeth '10. Address Gloversville, N. Y.

Catharine Ann Taylor Miller, born Cheek Cross Roads, Tenn. Aug. 3, 1853. Student at Mary Sharp college '71, Hartford '00 B.D., Univ. Chicago A. B. '03, Columbia A. M. '07. Taught 8 yrs. Lees-McRae Inst., N. C. and Flora McDonald coll., N. C. Married Willie Blount Miller Apr. 14, '75. Address Morristown, Tenn.

Hubert Ernest Parker, born, Montville, Conn. 1860. Studied at Wesleyan, Boston University School of Theology '97-99. Died 1930.

Dikran Hamparsum Regy (changed from Rajebyan), born Hadjin Cilicia Sept. 12, 1870. Student at Cent. Turkey coll. '92, Auburn '96. Ordained Hartford May 18, '00, pastor Hadjin Cilicia '00-03, Tarsus '03-05, Aintab '05-07, Marash '07-09, Hadjin '10-14, Presbyterian church, Washington, Ohio, Lewisville, Ind., Mt. Freedom, N. Y. '15-26, Los Angeles, Cal. 1927- Married (1) Helen Devirian, Binghampton, N. Y. July 3, '00 who died in '11. Children, Vahan '01, Margaret '04, Aram '06, Robert '09-12, Nasib '11-12. (2) Altoon Ganachian, Hadjin Cilicia July 23, '13. Children, Victoria '14-14. Address Los Angeles, Cal.

Elliott Ford Talmadge, born Toledo, O. Aug. 27, 1866. Student at Toledo High School '86, Oberlin '88-90. Teacher '86-88 Am. International Coll. '90-96. Ordained Hartford, Conn. June 22, '00, pastor, assistant, at First Church '96-03, Wauregan '05-12, ordained Protestant Episcopal deacon '18, priest '12, '19 Toledo, O., curate, rector Trinity church from '18- General Secretary Conn. S. S. Association '03-05, Marquis of Conn. KDKA '05-12, farmer '12-18. Married Katharine Sackett, Tallmadge, O. June 27, '93, died '06. Children, Grace Ford '94-29, Arthur Sackett '96. Address Trinity church, Toledo, O.

Edward Pierce Treat, born Tallmadge, O. Mar. 21, 1871. Graduated from Western Reserve Acad. '90, Western Reserve '95, Phi Beta Kappa, Lane '96-97, Oberlin '97-98. Ordained Irasburg, Vt. Aug. 30, '00, pastor '00-04, Richmond '04-12, Pittsford '12-20 and Florence '13-20, Spring Valley and Tallman, N. Y. from '20- Chairman Vt. Conference Advisory Com. '14-17, director Vt. Conference '17-20. Married Blanche Evelyn Straight, Mayfield, O. Nov. 24, '98. Children, Lenore Louise '01, Edward Straight '08, Lois and Laura '10-10 Address Spring Valley, N. Y.

Edith Wilson (Leavitt) Trout, born, Portland, Me. April 11, 1875. Graduated from Mt. Holyoke '97. Married John Moore Trout, Melrose, Mass. June 4, '02.

John Moore Trout, born, Bridgeville, Del. Sept. 22, 1873. Graduated from Blair Acad. '92, Princeton '96 oratorical medal and philosophical fellowship A. M. '97, Hartford BD Greek Prize, Welles fellow at the Univ. of Halle, postgraduate Harvard '14-16. Instructor McGill University '01-02. Ordained Presbyterian ministry, Hartford, Conn. April 8, '00, pastor, Dobbs Ferry, N. Y. '02-14, Congregational churches served: E. Milton, Mass. '14-17, Central church, Chelsea '17-26. Executive Secretary Council of Churches, New Bedford '26-30. Extension Secretary Massachusetts Federation of Churches and

pastor at Sandwich from 1930- Publications: Translation of Zahn's *Einleitung in das Neue Testament*, N. T. articles in *Standard Bible Dictionary*. Married Edith Wilson Leavitt, Melrose, Mass. June 4, '02. Children, John Moore '06, Helen Leavitt '12, Dorothy Ashley '13. Address Sandwich, Mass.

Charles Ernest White, born, Saxtons River, Vt. Feb. 26, 1876. Graduated Bellows Falls High School '93 as valedictorian, Brown '97. Ordained Wilder, Vt. Nov. 3, '00, pastor '00-02, Friendship, N. Y. '02-03; Berlin, Mass. '03-05, Lawrence St. church, Lawrence '05-06, Amherst, N. H. '06-11, North church, Winchendon, Mass. '11-16. Circulation manager of the Congregationalist and Education department S. S. Society '16-20, assistant secretary of the American Board '20-26. Head of Raymond and Whitcomb lecture bureau from '26. Married Susan S. Piper, Newton, Mass. June 3, '01. Children, Vivienne '02, William Sanford '04, Charles Ernest '06. Address 41 Kilsyth Rd., Brookline, Mass.

